

THE NUR AFSHAN

PUBLISHED EVERY FRIDAY.

VOL. XII

LUDHIANA:—June 12th, 1908.

No. 24

EDITORIAL NOTES.

"Blessed be the Lord, who daily loadeth us with benefits."

Ps. 68: 19.

We have received a remarkable statement from Maulvi Hasan-ul-Jah, of Amritsar, to the effect that in April the late Ghulam Ahmad had addressed him a challenge of mutual cursing. It will be remembered that this was one of the Mirza's favourite methods of dealing with his opponents. He challenged the late Dr. Dowey, of Chicago, in this way. In this "challenge" the Mirza approached the Maulvi something in this style. You have been zealously opposing me for a long time. You have called me a liar, a hypocrite, Dajjal and a false prophet. In order definitely to settle the matter I have prayed to Almighty God that if I am the deceiver and false prophet and which you declare me to be, I ask God to let me die before you do. On the other hand, if you are in the wrong and have falsely accused me of being a hypocrite and a false prophet, &c, then I pray that you may die before I do. If I die before you do, then it will be apparent that I am a false prophet, a Dajjal, &c, and that I am not the Messiah of the twentieth century as I now claim to be!

Very naturally the Maulvi is now making capital of this statement and is widely advertising the fact that the sudden demise of the Mirza definitely stamps the Qadiani Movement to be false—the Mirza's prayer being witness!

This notion of the Mirza was fundamentally mistaken as we pointed out many years ago when the Mirza challenged

Dowey. His notion was that if Dowey died before the Mirza then the former would be proven false and the latter true. But *supposing both to be false* then what? In that case the prior death of either could not establish the truth of the survivor.

Our readers will be interested in the following statement concerning the origin of the *Shuddi* rites performed by the Arya Samaj when receiving converts from non-Aryan communities. We quote from the *Arya Patrika* of May 9, 1908:

"What then is the meaning of the seventeenth Sanskar by the name of *Shuddi* and *Prayaschitra* which is enforced now-a-days on all non-Hindu converts of the Vedic religion before they are allowed to fill up the necessary form? Is it a Sanskar at all, and if it is, what is the authority for this Sanskar? Which Veda, which *Smriti*, which *Sutragrantha* does support this additional Sanskar? Nay, when the founder of the Arya Samaj prescribed only sixteen Sanskars who was the another of the seventeenth Sanskar? The question, though curious, is not difficult to answer. A close observation of the history of the Arya Samaj will show that during the early days of the Samaj the problem of converting either Mohammedans or Christians did not arise at all in the minds of the Samajic workers. The aggressive campaign of the Arya Samaj was first directed towards the Hindu society evidently because the Hindus were the only people on the surface of the earth whom the then members of the Arya Samaj could hope to claim as their co-religionists on the ground of the common faith in the revealed nature of the Vedas which the former professed in mere

theory and tradition but which the latter sought to realize from a rational and commonsense-point of view, and make it a genuine factor of their life and breath. Thus the Aryas attempted their best to remove the superstitious veil of antiquity which covered the face of the Hindu society and hid the majesty of the Vedas for centuries. This is the first stage of evolution of the Arya Samaj. The second stage commenced with the consciousness that a larger number of misguided Hindus who were converted into the Christian and Mohammedan religion, through ignorance of the worth and dignity of their ancestral religion should be brought back into the ancient society. A number of such converts who were sincerely penitent of their foolish zeal in deserting their old faith was at once forthcoming. But they could not be taken without a formal ceremony. So the present form of *Shuddi* was brought into vogue as a matter of expediency for the ceremony was not observed according to the injunction of any old *Smriti* or *Sutragrantha*. There is no authoritative record as to the exact time and the promulgator of this *Shuddi* ceremony. Some say that Swami Dayanand himself was the originator of this ceremony after the method of the great reformer Sanskar. The fact, however, can not be gainsaid that the work of reconverting the Hindu converts of Islam and Christianity was first started by Swami Dayanand, and in all probability the *Shuddi* ceremony under his auspices was the same as observed at present, although we can not vouch for the truth of this conjecture in the absence of any reliable record. The third stage of evolution of the Arya Samaj was ushered

with the desire of assimilating Christians, Mohammedans and other religionists into the body of the Samaj by the process of moral persuasion and spiritual conversion. Time soon arrived for giving the idea a practical shape, when some born Mohammedans offered themselves to be converted into the Vedic religion. Needless to say that the same Shuddi ceremony which was observed in the case of Hindu converts of non-Vedic religions was taken to, again as a matter of expediency for taking non-Hindus into the Arya Samaj. We have used the expression *as a matter of expediency* again and again to convey the idea that the Shuddi ceremony as observed by the Arya Samaj, for both converting non-Hindus into the Vedic religion and for reconverting Hindu converts of other religions has no ancient and authoritative *Shastric* precedent excepting the method followed by Shankar in converting Buddhist into Hinduism, which is not accurately known."

We congratulate the Government upon the speedy settlement of the Mohmand War. The army demonstrated its ability to enter the narrow valleys and mountain strongholds at any season of the year and to easily defeat any combination of the ignorant tribesmen. Mere physical strength and savage daring can never count for much when confronted by scientific warfare. Sad as the sight of burning villages and the destruction of standing crops is, there is a still more sorrowful sight: the riotous murder and plunder of peaceful villages on the Indian borders, who receive no notice of the raid of Afridi or Mohmand as the case may be..

The stroke of retributive justice always seem sad and even cruel, but the purpose is beneficent, it receives Divine sanction in the providential dealings of God who is just when He is merciful and merciful when He is just.

It is to be hoped that these turbulent border tribes will profit by the punishment they have received and that the security of life and property on the frontier may be greater than ever before.

We have before us one of the recent publication of the Christian Literature Society which we desire to commend to every missionary, especially every young missionary in India. The booklet is entitled: *The study and use of the vernacular*, by Rev. I. C. Knight—Anstey (W. M. M. S.) with an introduction by Rev. W. H. Findlay, M. A. (Price 12as).

The subjects discussed are as follow: The Importance of Method; The Munshi; Books; Pronunciation; The Study of words, Grammatical Construction; Idiom; The Genius of Language; Reading and Writing; Preaching in the Vernacular; with a concluding chapter summing up the whole discussion.

Our sincere belief is that this book lays a finger upon the weak spot in missionary service. Most of us are inefficient because we do not know the languages of the people among whom we labour and for this reason much of our preaching is a mere beating the air.

The above book can be studied by our Indian preachers with good effect. Many of them do little to improve their use of their own language, or their style of address. The book might will be translated into the Vernaculars.

This book illustrates the valuable aid always being rendered to the missionary work of the Church and Missionary Societies in India. A recognition of this service should be made during this present year—the Jubilee year of the C. L. Society for India.

THE JUBILEE OF THE CHRISTIAN LITERATURE SOCIETY FOR INDIA.

(Taken from the C. & M. Gazette.)

While there are many institutions in India whose origin is lost in antiquity, yet those organisations that seek the physical and moral good of the people of India are of comparatively recent origin. Some of these more modern institutions have celebrated their centenary, but a great many have yet to celebrate their jubilee. One such Society celebrates its jubilee on May 20. We refer to the Christian Literature Society for India, which was founded on May 20, 1858, under the name of the Christian Vernacular Education Society. India had then just passed through the throes of the Mutiny, and thoughtful men began to ask what the upheaval meant. Those who knew India were aware that the Mutiny was largely the result of ignorance, and they set to work to devise some practical steps to dispel the ignorance and make the lives of the people of India purer and brighter and happier.

Missions had been at work for some time in the land, but very little had been accomplished for the education of the masses. It was felt that an effort should be made to dispel the crass ignorance that prevailed amongst the working population. This society was founded for this purpose, its first president being the great philanthropist, Lord Shaftesbury. The programme included the establishment of training institutions in the vernacular for teachers, of schools for the toiling millions, and the provision of books, etc. for the pupils. It was a vast undertaking and a beginning was made in the Punjab at Amritsar, in the Bombay Presidency at Ahmednagar and in the Madras Presidency at Dindigul. Training schools were opened and successfully carried on; a

number of schools were started and the pupils taught practical subjects, while the greatest difficulty had to be overcome in the preparation of books suitable for use in the schools. The indigenous literature provided tales that pointed a dubious moral, but there was nothing in the vernacular that would tell a child about his own country or the other nations of the world, about nature around him, or the mental and moral world within him. A very large amount of effort and money had to be employed to put implements in the hands of the teachers and pupils.

The late Dr. Murdoch was appointed the first Indian Agent of the Society. His experience as a teacher in Ceylon enabled him to grasp the situation, and he set himself to work to prepare reading books for the schools. He was the first to see the necessity of having books specially written for the children of India and to put the idea into practice. He prepared a series of school books in English and had them translated into various vernaculars, so that the pupils might read in their own tongue facts that would help the development of every part of their nature.

As the years passed by Missionary Societies and the various Governments in India recognised the need of education and made noble efforts to extend the work. The Christian Vernacular Education Society was enabled gradually to hand over its scholastic work to various missionary societies, and to concentrate its energies upon the production of educational and general literature. This led to a change of the society's name so as to more accurately describe its work, and in 1891 the society was named "Christian Literature Society for India." From that time greater efforts were put forth to secure a higher class of educational books and a more useful supply of general literature for the masses both in English and the vernacular. A glance at the educational and general catalogues issued by the Society reveals the fact that the needs of schools, not colleges, have ever been kept in view and provision made for imparting sound elementary and secondary instruction, while there has been provided for the pupils and those who have left school a great variety of interesting and informing books which are sold at very cheap rates so that all who can read may gratify their tastes. Religious books are issued, but special care has been taken to provide wholesome literature that will inform the mind, stimulate the will, and develop the moral powers, so that young men and women may take a practical view of life. Books of biography, stories of travel, descriptions of countries, expositions of the facts of nature have been prepared and circulated by the million, and their influence on the rising generations has been of a most beneficial kind. During the fifty years of its existence the society has issued nearly 4,000 publica-

tions in twenty different languages, aggregating over 37,000,000 copies.

It has had to do this with comparatively limited resources, for the production and circulation of literature appeal to but few. The income of the Society from subscriptions and donations has averaged about £3,000 a year, and most of this till recently was devoted to educational work. Literature in the vernacular will never pay for itself, and the number of readers in many vernaculars is comparatively small, so that large editions are impossible. The work needs encouragement and development, and the means to do this are lacking.

The last decennial Missionary Conference made arrangements for the appointment of committees to supervise the production and circulation of Christian Literature, and many of these committees have done excellent work, so that the way is prepared for the production in the vernaculars of a better quality of vernacular literature. Such literature is usually produced at a loss, for the demand for reading in the vernaculars is by no means large. This work must be pressed, if the people are to take an interest in their own affairs; and to enable the Christian Literature Society to undertake the work that is waiting to be done it is proposed to raise a Jubilee Fund of Rs. 150,000. Every one who desires the true welfare of India knows that if pure, wholesome literature is not provided, the people will read what is misleading and corrupting. It is essential that, as the people are becoming educated in increasing numbers, provision should be made for giving them plain, wholesome, reliable and interesting books to read. We therefore commend the interest of this Society to our readers. The headquarters of the Society in India are at Madras.

Samuel Rutherford.

The name of Samuel Rutherford holds an honored place among the "Scot Worthies." He played a leading part in the Reformation, in the troublesome times of Charles the First, and the Cromwellian era. Shortly after the ascension of Charles the Second to the throne, Rutherford, who was then professor of theology in Saint Andrew's University, fell under the malignant attention of that profligate monarch. His writings were ordered to be burned by the "Common Hangman," and he himself deposed from all offices, and summoned to appear before Parliament on a certain day and plead to the charges of heresy and treason. When the summons reached him he was on his deathbed, and he calmly said:

"I have a summons to appear before a Superior Judge. I must answer my first summons and before your day arrives I will be where few kings or great folks come."

Among his many writings was a poem of eighteen stanzas, said to be the last thing he wrote. It is treasured in many a Scottish household, and parts of it have been adopted into many church hymnals. The following are the first, seventeenth and eighteenth stanzas of the original poem:

IN IMMANUEL'S LAND.

The sands of time are sinking,
The dawn of heaven breaks;
The summer morn I've sighed for—
The fair, sweet morn awakes.
Dark, dark hath the midnight,
But day-spring is at hand,
And glory—glory dwelleth
In Immanuel's land.
I have borne scorn and hatred,
I have borne wrong and shame;
Earth's proud ones have reproached me
For Christ's thrice-blessed name—
Where God's seal sets the fairest,
They've stamped their foulest brand,
But judgement shines like noonday
In Immanuel's land.
They've summoned me before them,
But there I may not come—
My Lord says: "Come up hither."
My Lord says: "Welcome home!"
The King of kings before his throne
My presence doth command,
Where glory—glory dwelleth—
In Immanuel's land.

Ex.

It seems to me that to dry a tear, to bring one smile of real happiness to a face darkly veiled in sorrow; to cause one ray of gladness to flash across the heavy-laden heart, even though the darkness quickly settles down again; to give the least promise of a hope where no hope was,—it seems to me these are things an angel might rejoice to do; these are worthy of the noblest men.

Let us see that whenever we have failed to be loving, we have also failed to be wise; that whenever we have been blind to our neighbor's interests, we have also been blind to our own; whenever we have hurt others, we have hurt ourselves much more.

—Charles Kingsley.

If you have a pleasant word to say,
Say it at once, my dear.
A pleasant word is a pleasant thing—
Pleasant to speak and hear.
But if an ugly or cruel word
Comes to your lips—oh, then
Hold it fast, for if out it slips
It will never come back again.
The Young Evangel.

FALSE CHARITY.

Modern economists and organizers of charity warn us against fostering folk who are thriftless and worthless. And it is true, indeed that the right spirit of Christian brotherhood may often compel us to refuse some beggar's request—a request which, just because he is our brother, it would be unbrotherly to grant. But Christ continually lays awful emphasis on the claim of the undeserving and the evil. That are whole have no need of the Physician, but they that are sick—that is to say, the morally and spiritually unfit, the unlovely and unthrifty and unwashed and untrustworthy and unthankful. Here is the challenge for our Christian service, the altar for our Christian sacrifice—among the least and lowest and last of these, who in spite of everything are Christ's own flesh and blood—and sacred, for his dear sake. Surely a deep truth lies hidden in the paradox that charity means pardoning what is unpardonable, and hope means hoping when things are hopeless, and faith means believing the incredible—or else they are no virtues at all in the light of the Judgment Day.

T. H. Darlow.

CHRIST A FRIEND.

A rule I have had for years is to treat the Lord Jesus Christ as a personal friend. He is not a creed, a mere empty doctrine, but it is he himself we need. The moment we have received Christ we should receive him as a friend. When I go away from home I bid my wife and children good-bye; I bid my friends and acquaintances good-bye; but I never heard of a poor backslider going down on his knees and saying: "I have been near you for ten years; your service has become tedious and monotonous; I have come to bid you farewell. Good-bye, Lord Jesus." I never heard of one doing this. I will tell you how they go away: They just run away.

Moody.

What can I spare? We say: Ah, this and this.
From mine array I am not like to miss,
And here are crumbs to feed some hungry one;
They do but grow a cumbrance on my shelf,
And yet one reads our Father gave his Son,
Our Master gave himself.

Frederick Langsbridge.

One part of the scheme of living is to learn just what our responsibility is and to let other people's alone.

Harriet Beecher Stowe.

TELEGRAMS.

London, June 4.

In the Commons Sir E. Grey said the despatch of a Russian temporary punitive expedition to the Persian frontier had not violated the integrity of Persia and British interests were not concerned.

Reuter's correspondent at Teheran states that 700 Afghans have left Herat and are proceeding eastward, escorting nine hundred camel loads of contraband rifles and ammunition, which have probably been landed on the Makran coast and are destined for the north west frontier.

Another awkward collision occurred at Casa Blanca on Sunday between the French and Spaniards.

London, June 5.

The funeral of General Fuller at Crediton was a most impressive spectacle. The King and other Royalties were all represented, and Sir Evelyn Wood, Lord Grenfell, Lord Darnley, Sir J. French and Sir R. Pole-Carew were present. The Generals acted as pall bearers. Many battalions were present, including the 6th Rifles, Yeomanry, Territorials, and a Battery of six guns.

The semi-official Russian paper, *Rossiyska*, in an article on King Edward's visit, which it regards as a new pledge of solid and universal peace deprecates emphatically the idea that it implies any impairment of the ancient friendly relations with Germany.

Owing to representations by notable persons the Shah has dismissed from Court six persons of his entourage, of whom one named Amir Bahadur has taken refuge in the Russian Legation.

The Shah has now left Teheran for his country house.

It is rumoured that he intends to quit the country.

London, June 7.

King Edward and party have left London en route for Russia.

The *Times* of to-day prints over a column letter from Sir Joseph Bampfylde Fuller, in which he declares that the Government has failed to maintain order in India. His friends in India, both English and Indians, have asked him, he says, to speak out. He recounts the partition of Bengal and its sequel. He thinks sedition has grown because we are supposed to be afraid. His own abandonment in a country like India could only be ascribed to cowardice. He deprecates the almost immediate release of Lajpat Rai and Ajit Singh. We had he says, courageous words in Parliament, but words count for little in the East. The reforms in the Legislative Councils were dictated by fear. In conclusion, he admits that even if greater firmness had been shown, India could not long have continued unchanged, for we have fostered aspirations by education. We must reckon with the wind of public opinion and the whirlwind in India

generated by our mistakes in Government but probably it is not too late, by courage, to exorcise the storm.

London, June 7.

A despatch from Saigon states that Chinese regulars have fired on a French reconnoitring party which was disarming some Chinese rebels near the post of Phalong. The lieutenant commanding the party and six Tonkinese sharpshooters were killed and four wounded. Two companies of troops have been sent to the spot, and instructions have been sent to the French Consular Agents in Yunnan and the frontier agents, to secure exemplary punishment of the offenders by the Chinese authorities.

London, June 6.

A telegram from Los Angeles states that four men have been killed and ten injured by a boiler explosion on board the American cruiser *Tennessee*, off the Pacific coast.

An explosion has taken place in a celluloid dust factory at Vienna in which twenty people were killed. The factory was buried down.

London, June 7.

A most destructive tornado has taken place in Nebraska and Kansas. The damage is widespread and 26 people were killed. Buildings in many towns were wrecked.

London, June 8.

The Servian Minister has left Cetinje but it is declared at Belgrade that relations are not broken off though they are most strained and Servia expects an apology.

The Chinese Minister has expressed to M. Pichon his deep regret at the late frontier incident.

Two black killed a white man in a brawl at Uleo in Oklahoma and fled to the hills. A racial riot followed which caused hundreds of blacks to join the fugitives, and an attempt to capture the latter led to a pitched battle in which fifteen negroes and eight white men were killed.

The State militia has been called out.

A fierce conflict took place in Paris, arising out of a demonstration by six thousand people in sympathy with a petty local strike. Several cafes were wrecked, and chairs, syphons and other articles used as missiles. Thirteen police and thirty five rioters were seriously injured.

All the trains from St Petersburg to Reval were yesterday crowded, and every hotel is full.

The President of the Duma and the leader of the Constitution Democrats, who were interviewed yesterday, welcome King Edward's visit as cordially as M. Stolypin, but it is significant that both sought to connect it with the internal situation, the former saying the visit was opportune now that the representative system was firmly established and the latter declaring that the visit was paid to constitutional Russia and that the seal of international recognition was thereby affixed to the new regime. Only the Extreme Right and the Extreme Left object to the visit, each fearing the other will turn it to advantage.

THE INDIAN STANDARD.

A MONTHLY MAGAZINE

The Organ of the Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church.

Published at the Rajputana Mission Press, Ajmere, price Rs. 24 per annum, postage included.

Editor: The Rev. F. Ashcroft, M. A., Beawar, Rajputana.

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